

1: Judges 16 Commentary - The Sermon Bible Commentary

If you [20] BISHOP QUINTARD'S SAMSON SERMON refuse to confess Christ, if you refuse God's service and indulge in low, base and sensual pleasures, reckless of God, reckless of Judgment, reckless of Eternity, you yourselves know what the end must be.

Verse 6 Judges Conscious of the fact that a spiritual force is in the midst of it, perceiving its power over men, the world asks again and again wherein consists the strength of the kingdom, which, even from its seeming contradictions, it is reluctantly sensible is not of the world. The strength of Christianity lies in the continued activity of the living Christ. A second source of the strength of the Church is the power of its doctrine over the human soul. That power lies primarily in the very nature of the doctrine. Christianity at its first promulgation by our Lord and his Apostles was an appeal to the conscience—the moral sense, the innate religiousness of man—not so much to the wonder, the awe, the reverence, as to feelings more deeply seated in him; less to his imagination than to his spiritual constitution. And the doctrine of Christianity has also all the force which belongs to definiteness. The human soul welcomes religion as a revelation of something beyond its own discovery, as to itself, the world around, and the future which lies before it. Verse 15 Judges It is the old story, man backsliding and God restoring. The very words which might represent the celestial entreaty of heavenly wisdom, are those of the most fascinating sin and temptation. The salvation of none of us depends upon our perception, but upon our strength. The strength of life lies in having something we will not yield; something within, over which the tempter has no power. Samson renounced his profession as a Nazarite. That was the fatal step. He revealed the secret of the Lord to the scorn of the Philistines; he surrendered his sacred vow to the foes of the Lord. In the spectacle of Samson asleep we see the carelessness of the tempted soul. Strength is gone; character is gone. He surrendered the secret of the Lord, and awoke to find the Spirit of the Lord departed from him. Paxton Hood, Christian World Pulpit, vol. Verse 17 Judges Although the sphere in which he moved was a comparatively narrow one, he seems to have made a profound impression on the men of his time. The whole active life of Samson was spent in the district which bordered on the old Philistine frontier. He lived among the men of his own little tribe of Dan, and his history seems to have been compiled from its annals. His work consisted in a series of dashing exploits calculated to raise the hopes and spirits of his down-trodden countrymen, and to strike the Philistines with apprehension and terror, and thus he prepared the way for a more systematic and successful revolt in after times. It was the passage of the Rubicon which separated his life of triumphant vigour from his life of humiliation and weakness. Until he spoke these words, he was master of his destiny; after he had spoken them, nothing awaited him but disaster and death. The great gift of physical strength was attached to this one particular of Nazarite observation which did duty for all the rest. In itself it was a trifle whether his hair was cut or allowed to grow, but it was not a trifle in the light of these associations. Delilah is the ruin of Samson; Deborah is the making of Barak. Nothing is more noteworthy in this history than the illustration it affords of the difference between physical and moral courage. Samson had physical courage; it was the natural accompaniment of his extraordinary strength. But he lacked the moral strength which lies not in nerve, nor in brain, but in a humble yet vivid sense of the presence of God. Liddon, Penny Pulpit, No. Verse 20 Judges His life is no romance of the past, but it is a type and picture of your life and mine, with its difficulties, temptations, and dangers. From the story of Samson we learn: The absolute necessity there is of our achieving a nobler morality, a higher level of religion, than is to be found in the mere conventional standards which are rife around us. What was it made Samson strong? He refused to accept the low degraded religious standard which his contemporaries were content with. On no account sacrifice your convictions. The conviction of Samson was that the dominion of God was absolute and irresistible, that the promises of God were true and everlastingly faithful. The force of conviction in your mind that Christ is true, that His Holy Spirit is a real power and influence in your heart, will make you strong, nay omnipotent, against all evil in the world. It seems like a sudden catastrophe when Samson, who had been the glory of his people, the very hero of Dan, is led a nerveless and enslaved captive into the dungeons of the Philistines. Yet the progress of sin was very gradual over his heart. Inch by inch Delilah wearied out the

strength of resistance, and then came the terrible catastrophe. With every sin there comes a blunting of that moral capacity by which you detect its presenceâ€”He wist not that the Lord was departed from him. Sow an act and reap a habit; sow a habit and reap a destiny. Notice two thoughts arising from the story: Brooks, Outlines of Sermons, p. Meller, Village Homilies, p. Verse 28 Judges To lose our vision is the doom of losing our strength. Impaired moral perception is one of the penalties we pay for depraved action. In Samson we behold what weakness everywhere is; in him we behold what it is for the will not to be master in its own house; borne along by the vehemence of ungovernable impulses. But there came an hour of triumph and recovery for Samson. He had still one resource: The building we may conceive of as rude and frail, rough, cyclopean, in harmony with the style of the architecture of that time. It was the temple of the great Merman, or Fish-god. Possibly Samson was brought out to attempt some exhibition of his strength. It is not impossible that the Philistines intended that he should sell his life by some daring hazard, some blind gladiatorship, some display of strength in contest with beasts let loose upon him. If so, then every death in battle is suicide; every death that looks forward to a great possibility is suicide. It is not at all clear that Samson intended to kill himself. As he thought of old times he felt within him again the pulses of spiritual strength. His spirit kindled to the height of his great prayer, and as the building fell, he bowed his head and expired like a victor in the moment of victory. Neale, Sermons in Sackville College, vol. See on Judges, Expositor, 3rd series, vol.

2: KJV Sermon Outlines

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His very first official act as Bishop was to write to the Rev. Quintard had offered a resolution providing for the establishment of a theological training school for candidates for holy orders and instructing a committee to confer with the Executive Committee of the University of the South and to take steps to locate this school on the domain at Sewanee. His correspondence with Dr. Merrick was no doubt prompted by this action of the Convention and, as a sequel to it, he started for Sewanee as soon as the absolutely necessary business in the reorganization of the Diocese had been transacted. Merrick, who had come from Philadelphia by appointment, and the Rev. Fairbanks; and on the next day, Thursday, March 22d, a day ever to be remembered, accompanied by these gentlemen, he went to Sewanee and visited "University Place. By midsummer the Bishop and Major Fairbanks had built homes for their families, and the Otey Hall was almost finished from funds provided by the Bishop. This hall he afterwards donated to the University authorities. Up to this time it appears that Bishop Quintard and Major Fairbanks were absolutely the only believers in the possibility of reviving the University, and that the visit to Sewanee and the setting up of the cross and the building of the Theological Hall was one of those daring acts of faith, unauthorized by any University Trustees, but quite consistent with the enthusiastic determination, which so often carried the Bishop triumphantly over difficulties. During the summer of , after the building of Otey Hall, Bishop Elliott of Georgia, Chancellor of the University by succession, issued a call for a meeting of the Board of Trustees. In response to it, a few of the members, not a quorum, came to Sewanee on October 11th. In a general way they agreed that the project of the University ought not to be allowed to fail, and that steps should be taken to open a good high school on the Mountain. Practically the only result of the meeting was to appoint Bishop Quintard as a commissioner to solicit funds and, if he found it possible, to get the school established. Upon his failure or success, as the correspondence shows, everything depended. The Bishop accepted the responsibility with a brave heart and told his Diocese that, if he appeared to be neglecting his ordinary duties, it was because he had deliberately reached the conviction that the best work he could do for Tennessee, as for the whole country, was to build up this institution; that the crying need of the Church was Christian education; "that the Commonwealth, whatever be its good intentions or the value of its services, can never do the work of the Church of Christ; nor can the Church, without a perverted conscience, and serious injury to her dearest interests, ever turn over to other hands what her Lord, by his solemn injunction, has charged upon herself. He entered upon a very campaign of advertising. The consecration of the Rev. Wilmer as Bishop of Louisiana on November 7, , gave him an opportunity of a long conference with Dr. Hopkins , the Bishop of Vermont and Presiding Bishop, one of the earliest and best friends of Sewanee; and the consecration of the Rev. Cummins, Assistant Bishop of Kentucky, on November 17th, enabled him to enlist the interest of friends in Louisville to urge the Diocese of Kentucky to come into the union. During this winter he preached in New Orleans, Memphis, Mobile, Louisville, Savannah, Augusta, and many other cities, everywhere presenting the claims of the University. At the special meeting of the Board of Trustees held in Montgomery, Ala. He then reported the steps he had taken to reclaim the domain, and presented Otey Hall to the Board on condition that they would father it. He also offered a resolution inviting the Bishops of Kentucky to unite in the work. He took the responsibility. At the next meeting of the Trustees in August there were only eight members present--only one Bishop besides Bishop Quintard; yet, as Vice Chancellor, he was able to report some moneys raised, Otey Hall completed, another building under way, and the materials for a chapel on hand, besides several houses erected by people who were coming to Sewanee to reside. On August 2, , the corner-stone of St. The affairs of the movement had now reached a crisis. The University had to be opened before the close of the year , in order to save the property, and more than three thousand dollars was needed to make this at all possible, even in the simplest fashion. The interest of our Southern people in the enterprise seemed hard to arouse. They were impoverished and helpless, and the scheme seemed chimerical. Even the clergy were skeptical. Then it was that the Bishop of Tennessee resolved to go to England and plead the cause of the University. He sailed August 1 and

remained until the following May. The sessions of the Lambeth Conference enabled him to meet the English Bishops, and while at first its sessions interfered with his special work, during the fall and winter months his industry was magnificent and his success tremendous. He won the hearty sympathy and confidence of the Rev. Some of the most prominent men in Church and State, among them Mr. Before great scholars and eminent statesmen; to crowded congregations in city and rural parishes; in public and in private; through discouragement and criticism; untiringly and unfalteringly, he made himself heard and won the interest and admiration of all classes. In the course of one hundred and twenty days he preached one hundred and thirty-five sermons and made numerous short addresses. He not only made friends for Sewanee, but he revolutionized the opinions of the Englishmen of that day as to America and Americans. One of the leading London papers devoted two editorial columns to a description of him and said: If the Church in America has many such Bishops it is indeed a living, efflorescent, healing branch of the great tree, which, according to Dr. Quintard, has never withered a day in England since the epoch of the Apostles. The University was being criticised as a sectional affair. The Trustees were hesitating. His own Diocese was complaining. Under date of February 27, , the venerable Chancellor wrote to him to say that "your presence is much needed to let us see our way clear. Without you we shall do nothing and thus once more disappoint our friends and the public. We hope that with the unusual attraction of a consecration to help us we shall be able to secure a quorum. Thus the University of the South began its career. In the providence of God the great design had waited twelve years for one man to give it an actual existence. The fact that a school was really in operation at Sewanee and that the Bishop of Tennessee had raised the money to equip it, was advertised far and wide through the South. The doubters were silenced for a time. Even the Trustees took courage. On August 11, , the Board met on the Mountain, and for the first time since the war a full attendance was reported. From the very beginning the Bishop of Tennessee emphasized the fact that the University was in no sense a diocesan institution, that it belonged to the whole Church, and all his splendid work had to be done with the misgiving in his mind that some people might make his conspicuous connection with the venture an excuse for diocesan jealousy. His deference to the wishes of the Board, even when there were only a few members at its meetings, was given with studied courtesy. He three times tendered his resignation as Vice Chancellor, but it was not until that it was deemed possible to accept it and give the University a resident executive head. The opening of the school in proved to be but the beginning of troubles. The need of the right kind of education in the South was so great and the growth of the school so rapid, that its resources were utterly inadequate to keep up with it. In less than four years the nine students had grown to two hundred and thirty, and the authorities were put to it to build halls and schoolrooms for their accommodation. In less than three years twenty-four new dwellings had been erected on the domain, and the village at the railway station had increased from one house to more than fifty. In despair of meeting the needs, now more pressing than ever, since the University proper, as distinguished from the Grammar School, was opened in , the Board of Trustees in that year turned again to Bishop Quintard, who had just relinquished the Vice Chancellorship, and urged him to take up the work of raising an endowment of at least five hundred thousand dollars; and very heroically and unselfishly he accepted the burden. Two of the Bishops stood by him. One refused him permission to plead this cause in his Diocese, though welcoming him for any other purpose. Two others found themselves unable to cooperate with him. Kershaw of South Carolina, then to Dr. Taken all in all, it was a hard and laborious and discouraging undertaking. Yet we know now that the seed was well sown and that the harvest came at last. The Bishop returned home on March 13, , rode on horseback to the top of the Mountain and sang the Gloria in Excelsis in gratitude for his safe return. He concludes by saying: The school was opened on the 13th, and I find the class larger by about fifty students than at the opening last year. How cheerfully and how faithfully the Bishop fulfilled this mission during the year it is unnecessary here to relate. His reception in England was even more enthusiastic than in His labors, if anything, were more unwearied and incessant. He returned home almost completely exhausted in mind and body, but he brought with him the money given by Mrs. Manigault to erect the first permanent stone building on the University domain, and to crown those years of prayer and service by making the Theological Department a consecration, as it were, of the institution, which from the first he had believed in only as a work for God. There is no finer chapter in the history of the American Church than the

story of that ten years of service; a record of great conviction, great courage, great faith, great unselfishness. To him the cause was everything, himself nothing. He had to endure many things. He was not by nature a man of tact and policy; therefore his forbearance at times was all the more noble. He was naturally quick, impulsive, energetic, impatient; therefore his self-restraint deserved more praise. There were times when the bitterness of theological controversy created conditions that wounded his heart; but his faithfulness never wavered. There were incidents in the history of Sewanee that did not commend themselves to his strong and aggressive nature as quite worthy of the churchly purpose of a Church University; and under such impression he did not always control his feelings or his utterance; but no personal disappointment ever cooled the ardor of his devotion. And if to-day we rejoice in the fact that this institution unites and holds together more Bishops and more Dioceses than any other Church institution on this continent, it is largely because Bishop Quintard taught and lived the doctrine that the University is greater than any one Bishop, or any one Diocese, or any one section of the United States. God granted him length of days to see the University fully organized and widely known, openly acknowledged and honored by the American Church. He heard it praised in the General Convention. He read the tributes paid to it by men of literary renown. He saw its influence spreading through North and South and East and West. His heart rejoiced with a great joy. To the last it was his passion, his darling, his best beloved. When he lay exhausted with long illness in those last sad days, as his strength slowly but surely ebbed away, and the scenes of his active life were fading from his sight, his one cry was "Sewanee. It was the place. He loved it, and it responded to him. Its Sewanee spirit was his spirit. Its atmosphere was in a large measure his creation. No stranger came here that he did not welcome. There was no sorrow to which he did not minister. There was no suffering that he did not try to cheer.

3: Bishop Q.S. Caldwell, Th.D., D.D. | Celebration of Praise

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Charles Todd Quintard December 22, 1812 – February 15, 1882 [2] was an American physician and clergyman who became the second bishop of the Episcopal Diocese of Tennessee and the first Vice-Chancellor of the University of the South at Sewanee. Quintard moved to Athens, Georgia, in to take up a medical practice, then moved to Memphis in to teach physiology and pathological anatomy at Memphis Medical College. Priesthood During this time, Quintard became friends with James Hervey Otey, the first bishop of the Episcopal Diocese of Tennessee, resulting in his decision to give up the medical profession for the priesthood. Quintard studied for holy orders in , was ordained in , and subsequently served as the rector of Calvary Church in Memphis and at the Church of the Advent in Nashville. A supporter of the Oxford Movement he described himself as a "high churchman" and a "ritualist", identifying with Anglicans who were reviving ritual practices associated, in the popular mind, with Roman Catholicism. He accepted this invitation, despite his initial pro-Union stance, and also served as a regimental surgeon. John of Jerusalem, which he served as a chaplain for 25 years. The bishops and lay leaders of the national Episcopal Church confirmed his election the next month at the General Convention in Philadelphia. The entire service was one to be long remembered by all who witnessed it, and the occasion was one fraught with interest and importance in the history of the Church, as it marked the first step toward that reunion in the Church consequent upon the rapid march of events and the peace which now happily blesses our whole land. It is to be hoped that the occasion will strengthen that harmony which prevails in the convention, and be productive of beneficial results. He also led efforts to ensure the post-war survival of the fledgling University of the South at Sewanee, Tennessee. He traveled to northern U. Until it was the site of the grammar school, and from then until it was used by the Sewanee Military Academy. It is now a co-ed residence hall for the university. At the beginning of , Quintard was presented with the first Episcopal cathedral in the South, [12] when the parish church of St. Mary in Memphis symbolically presented him with keys to the building. While the bishop retained his ecclesiastical seat in Memphis, he continued to live in Sewanee with his family. Mary for their educational and humanitarian missions. Concerned by the effects of industrialization on workers, he established a refuge for the poor in Memphis in , and in he advocated a plan to assist people lacking food, housing, and education. Quintard started missions for the laborers at foundries in South Pittsburg and in Chattanooga. Hoping that the Episcopal Church would also expand its evangelistic work among African Americans, he opposed plans to segregate the black congregations of the denomination, and he assisted in the founding of Hoffman Hall, a seminary for African Americans adjacent to Fisk University in Nashville. Quintard is honored with a feast day on the liturgical of the Episcopal Church in the United States of America on February

4: Gospel | BritNorAmFreedom

What a Spectacle is this for angels to behold! What a life for the subject of a holy and redeeming God to be engaged in! What a perversion of im mortal powers and Godlike faculties! We learn from all this the danger of one wrong step. Not because that single [step] is wrong, but because it leads to.

Wait a minute before you answer. Perhaps your reply is the same as most people: Remember that Jesus Christ said: Each book has been written for a purpose. For example, the first book, Genesis, was written to tell us about the creation of the world by God. The last book, Revelation, tells us about the final events of human history and the end of the world. Let us look then to see what the Word of God in Romans says about this extremely important subject. It says that there is not a person who can be classified as righteous before God. This means, my friend, that you, like everyone else, are a sinner before God. Do you not agree? Now in Romans 3: You have sinned before God and failed to live up to His standard of absolute perfection and holiness. Is this not true? Being a sinner before God is very serious. If this death were only physical, it might not be so serious. This means that sinners and this includes you, my friend are destined for Hell to be forever separated from God and everything that is good. He does not want anyone to perish, die in his sins, and go to Hell. It is exactly for this reason that Jesus Christ came into the world. He knows us better than we know ourselves. Yet He loves us just the same. He offers you the assurance of knowing that when you die, you will go to be with Him forever. Jesus suffered your condemnation so that you would not have to feel the pains of Hell. He died as a substitute in your place. Because God loves you! God has done His part. Christ died for you. Listen to Romans Just accept, follow, obey, and love, and believe on Him as your living Saviour. What does the Bible say will happen if you fulfill these two simple requirements? Do you believe, my friend, that God would lie to you? Then if you will do in Romans He will save you! My friend, you only need to know four things to be sure that when you die, you will go to Heaven. First, you are a sinner before God. Second, you will go to Hell if you die in your sins. Third, Christ died for you so you could be freed from this condemnation. Fourth, you will be saved eternally if in true sorrow for your sin and with sincere desire to live for God you accept Jesus Christ as your Lord and Saviour. Jesus explains how you can experience all this in Luke There, a man desired to be forgiven and made right with God. What did he do? He offered a prayer of sincere repentance to God. Why not pray this prayer from your heart: He has saved you! Read Romans Chapter 12 to find out what God expects you to do as a Christian. Obey what you read there, and you will see just how truly wonderful and satisfying the Christian life is.

5: Bishop Quintard and the University of the South ()

Charles Todd Quintard was an American physician and clergyman who became the second bishop of the Episcopal Diocese of Tennessee and the first Vice-Chancellor of the University of the South.

Quintard was 8 then rector, three days later. The University Press of Sewanee, Tennessee. By that time its fame had spread abroad, but the Reverend Doctor made no further note upon the sermon, when and where he preached it. The Bishop was wont to relate that when first delivered outside of his parish it must have been in St. Consequently it was "retired" until almost forgotten. Some months later, however, it was by accident included among sermons provided for use on one of Dr. This was no doubt St. The sermon was preached at Trinity College, Port Hope, Canada ; at West Point, before a congregation of cadets ; at Sewanee, Tennessee, before successive classes of students of the University of the South; it was preached everywhere the Bishop went, not infrequently at the request of someone who had heard it before and who wanted the impression made on his mind at the first hearing of it renewed. The objection has been repeatedly raised, however, that it would be impossible to reproduce in print the personality of Bishop Quintard, without which the sermon would lose much of its power and effect. And the sermon as written is, after all, not quite the sermon that was preached and made such a deep impression upon its hearers. But it is hoped that those who have heard the sermon will, as they now read it as it was first written, be able to recall the winning personality of the beloved Bishop, his impressive manner, and his voice "as musical as the lute and as resonant as a bugle. As, for example, its use at the United States Military Academy, West Point, seemed to require a different peroration from that in the original. These alterations have been indicated in this edition by the use of brackets. Sewanee, Tennessee, Advent, I will go out, as at other times before, and shake myself. And he wist not that the Lord was departed from him. He was a Nazarite unto God J. The word Nazarite signifies sanctified or consecrated ; and so the phrase, "a Nazarite unto God from the womb," signifies that he was sanctified or consecrated unto God from the time of his birth. His birth was foretold to his parents by an angel of the Lord, who when enquired of concerning his name, simply answered, "Why askest thou thus after my name, seeing it is secret? His name was called Samson and he grew and the Lord blessed him. He grew more than ordinarily in strength and stature, and not in that only, but in other instances it appeared that the Lord blessed him, qualified him both in body and mind for something great and extraordinary. There Samson, when a child, appeared among them and signalized himself by some very brave actions, excelling them all in many exercises and trials of strength; and probably he showed himself more than ordinarily zealous against the enemies of his country and discovered more of a public spirit than could have been expected in one so young. According to the promise of the angel, he did "begin to deliver Israel out of the hand of the Philistines. And it came to pass afterwards that he loved a woman in the valley of Sorek named Delilah. And the lords of the Philistines came up unto her and said unto her, "Entice him and see wherein his great strength lieth and by what means we may prevail against him. Bribed by the Philistines, she undertook to discover the secret of his great strength. Suppose a man wished to overcome you, what should he do? Delilah binds him accordingly and repeats her former cry: The woman becomes more importunate, renews her attempts first by way of reproof and then of inquiry, and he in like manner answers again, telling her that he must be nailed to the floor of the room by the hairs of his head. Delilah nails him accordingly and cries aloud as before, "The Philistines be upon thee, Samson. See to what straits this guilty female had brought this strong man, this judge of Israel. Nay, he does worse ; he becomes blinded and infatuated to such a degree as at length to reveal to her the true cause of his superhuman strength. She pressed him daily and urged him so that his soul was vexed ; and then he told her all his heart and revealed to her the fact that the great strength with which he was endowed was in his hair. This was all she wanted. She recalls the Philistines. She lays her ambush afresh. She lulls her miserable paramour asleep on her lap. How are the glory and defence of Israel become a drudge and triumph of the Philistines! The crown is fallen from his head ; woe unto him, for he hath sinned. And now, beloved, you may search the Scriptures through from the beginning to the end, and you will scarcely find an example more calculated to illustrate the folly of those who go from sin to sin ; the folly of all those who trust

themselves to dally with sin and temptation. What was it that completed the ruin of unhappy Samson? Was it his love for the beautiful harlot? No, my hearers, not that, evil and sinful in the sight of God as it was ; but it was that false presumption of his, which led him to brave future risks because he had fortunately escaped past ones. The seven green withes he had broken as a thread of tow when it toucheth the fire. The new ropes which never were occupied, he had broken from his arms as if they were threads. And when the seven locks of his head had been woven into a web and nailed to the floor he had drawn the nail from the floor as one would a twig from the sand. He even ventured so far as to tell the very secret of his strength. His locks were shorn off and then the Lord, Who had been his strength when he smote the Philistines with a great slaughter; Who had given him strength to break the fetters, the withes and the cords of rope; then the Lord departed from him. And these are the fallacies that betray sinners throughout the world in their not perceiving that the day will come when the Lord will depart from them. Behold that young man! Life stretches away in all the beauty of hope. Out, far out upon the great ocean of life he gazes. He may behold in the far distance those whose ships the tempest has shattered and dismantled ; aye, he may see the shore strewn with the fragments of many a melancholy wreck; but, in nothing daunted, he spreads his canvas to the breeze and hopes soon to reach a haven of peace and happiness. But how early is that young adventurer doomed to meet with disappointment. His conscience has been cultivated. Right principles have been instilled into his mind ; and the instructions of his pious parents follow him; the duties of regarding the holy Sabbath; of reading the Bible ; and of morning and evening bowing the knee of devotion he finds it difficult to neglect. The great hesitation with which such a youth commits the first act of open transgression is an evidence of his tenderness of conscience. He feels when tempted to sin that the eye of an Omnipresent God is upon him and that he must one day render up his account at a just tribunal. But by gentle degrees the tempter lures him on and clothes his vices in the garb of virtues. His companions are those, the fashionable, the gay and the dissipated, who laugh at his scruples; and though startled at their oaths and shocked at their conversation, he pleads that it is the way of the world and he cannot reform it. These are crimes made venial by the occasion, he thinks. He pleads this, I say, but conscience reckons with him. He hears a voice "The Philistines be upon thee! The withes are broken; his strength has not gone. But once more the delights of social intercourse it may be woo him to temptation. He faintly resolves that he will shun the society of his destroyers as he would a loathsome pestilence. But alas, the arts and the wiles and the stratagems of Satan are laid too deep for him. He has once had him in his embrace. He has once been bound with green withes. His virtues have been once withered by the foul contagion that pervades the haunts of vice and he is entrapped again. He rises up and in the might and majesty of his strength he breaks asunder every cord and resolves never again to touch the wine cup in which he has seen the adder; never to touch cards nor even to look at the dice again ; the very precincts of the gambling hell he will avoid; the lips of the strange woman which drop as an honeycomb, but whose feet go down to death, and whose steps take hold on hell, "with these he will hold no parley, but break loose from them all; " and the new ropes are broken. But now when temptation assails him, once more he says, I have broken through the withes and the ropes. Twice have I conquered, nay thrice I have gone out and shaken myself, and my strength hath not failed me. And when he is roused by the cry, "The Philistines be upon thee," he rises up as before and says, "I will go out and shake myself and free myself from them. His strength has departed and he is in the power of his enemy. His vices have triumphed. And now, a blind, bloated, and besotted and miserable prisoner he drags out a weary life in the prison of the Devil. And now you may see him, this once strong man, yielding himself up heart and soul to the enemy. He has staked his peace of conscience, his happiness, his reputation ; the hopes of friends, the approbation of God, the salvation of his undying soul ; staked them, I say, and played with them and lost them. If the enemy has taken him by the wine cup, see him a poor, despised and besotted wretch, almost refused earth enough to cover his miserable carcass. If the enemy has entrapped him at the gaming table, look at his end. See the pallid countenance, the bloodshot eye, the agitated and almost convulsed frame. What regrets fill his soul as memory lugs the past up before the bar of conscience. With what stings is he pierced! But he is ruined [Remorse drops anguish from her burning eyes], and in madness he rushes from the room ; and then ; and then, with one plunge finishes the work and he goes unprepared into the presence of his Maker. What a life for the subject of a holy and

redeeming God to be engaged in! What a perversion of immortal powers and Godlike faculties! We learn from all this the danger of one wrong step. Not because that single [step] is wrong, but because it leads to others. The man who is only beginning the practice of dishonesty would be shocked if his future character were unfolded to him. If he were told that a time would come when a regard to his own interest would outweigh all other considerations; when fraud and deception would lose their deformity in his eyes; and when he would stoop to the vilest arts in order to increase his substance; he would think himself injured by the insinuation. His present intention is to retain a large portion of his integrity; and he esteems himself incapable of actions to which his present measures are a natural introduction. In the sincerity of his heart he would protest against such actions. Still, how easy is the descent to ruin! Thoughtlessness of God has terminated in an avowed contempt of His character and His authority. From doubts in regard to religion arises unbelief. In the first stages of vice, bound with the green withes, men could not be unjust, malevolent or perfidious without doing some violence to their feelings; but shorn of their strength, they have become strangers to remorse. Occasional falsehoods have been succeeded by a confirmed disregard for truth. Occasional acts of dishonesty have led to every species of injustice. Intemperate at times, men have been reconciled to the lowest degradation of their nature.

6: Catalog Record: The Confederate soldiers' pocket manual of | Hathi Trust Digital Library

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Israel had done evil in the sight of God and were under the domination of the Philistines for 40 years. This was a usual cycle for Israel. The family of Samson 1. Manoah was the father. One of the worst things that could happen to a woman, she could be divorced for not producing children. Boys were more important than girls 1. Carry family name 2. Labor was more valuable 3. Not as expensive because of dowry. An angel of the Lord announces the birth of a son. Angel tells her that she is not to drink or eat of the fruit of the vine, eat anything unclean, or cut his hair. She is told that her son was to be a Nazirite. A Nazirite was not to eat or drink from the fruit of the vine. A Nazirite could not touch anything that would be unclean such as a dead body. A Nazirite was to not cut his hair. The woman of Timnah. Goes into Timnah 4 times d. Second trip he kills a lion e. On the return he violates his Nazirite vow by reaching into the dead carcass of the lion to get some honey to eat. He gives some to his parents. He knew that it was wrong because he did not tell them about where and how he got it. The riddle to the 30 Philistines. Out of the eater came something to eat, and out of the strong came something sweet. People threaten his wife to be. Samson loses the bet, kills 30 men at Ashkelon to pay the bet. He Leaves before consummating the marriage. Returns later and father-in-law gave his wife to best man. Samson ties fire to pairs of foxes and burns Philistine corn fields. The harlot of Gaza. Philistines found out that he was in Gaza, and plotted to kill him. Samson played while they plotted and left in the middle of the night taking with him the city gate. He took them 40 miles away to Hebron. This was an insult to the city because the gates were a symbol of the cities strength. He falls in love with her. The Philistines offer her pieces of silver if she can deliver him to them. She starts on him and he fools her three times. Weave seven locks of his hair in a web. Samson comes close to revealing his secret when he told her about his hair. The text says that she annoyed his soul to death, and he tells her. The Philistines come in and take him. His eyes were poked out and he was put on the grinding wheel. He was handsome and strong, tall, tan, and terrific. Very much like the new millennium. Part of his vow was: When we are separated from the world we look different. We live in a world of conformity. If you truly follow the Lord you will be different. Before you were saved the old sinful man was very much alive, then you got saved. And you came out from among them to be separate. You no longer did the things you did before. He had power because the Lord was upon him. And that is a principle that will never change. God is calling us even now to this Nazirite vow. Samson accomplished many great feats: He killed a lion with his bare hands. Killed a thousand men with a jawbone. No ropes could hold him. He ripped the gates from the walls of Gaza and carried them 30 miles up hill. Samson had one weakness; he was a slave to passion. He was a He-man with a She-weakness. Samson loved to fast dance. So I watch and R rated movie. So I watch shows on T. A man that was born to be a deliverer to bring honor and glory to God had gone from pleasing God to pleasing himself. Satan always seems to take mans sight first. The intoxicated eye can only see another glass of liquor. The eyes full of lust only see the night of pleasure, but fail to see the sexually transmitted disease. The prodigal son saw a rip-roaring time. Satan was coming against Samson and he blinded him spiritually before he was ever blind physically. Samson loved to dance. The Philistines knew that they would have to get somebody that liked to dance too. And her name was Delilah. She was a great slow dancer. Delilah began to probe him for the secret of his great strength. He lied to her. Three times Delilah dances with Samson. It all started with a little compromise. What was he doing down at Timna "means place of grapes. God said no wine. What is he doing hanging out there. It always starts so small! Hanging with the wrong crowd! A few cuss words. Listening to ROCK music! Anything that steals your hunger for God. He tells her the secret. No super cuts here. Only the most expensive hair cut in history. On the outside sin always looks good. The Philistines bound him with fetters of brass. He would never know freedom. The last thing he sees is a blazing sword driven into one eye then into another. The power that once was on his life. Sin will take you: Farther than you want to go Keep you longer than you want to stay. Samson lost it all! What good

are a few moments of sin, for what price? He stands there bound with chains listening to the crowd blaspheme God. God is the author of the comeback!

7: Charles Todd Quintard - Wikipedia

SandyRedd Gets Four Turns with Bishop Briggs' "River" - The Voice Blind Auditions - Duration: The Voice 6,, views.

Verse 9 Judges The place had a fame for the powers of mischief it possessed in sheltering or in sending forth the foes of those who were the enemies of Israel. Look first, at the country of Samson. Dan was the extreme northern point in the territory of Israel. It was the last retreat and fastness of the Philistines. The sea-coast bordered on the Mediterranean. The country was fruitful, and remarkable for its rivers, especially the river Eshcol. Its people were wild, crafty, and cruel; they were in the immediate neighbourhood of that Phoenicia whose cruel idolatries and gross naturalism proved so often fatal to Israel. Samson was the most celebrated man of the tribe of Dan. In Zorah, the village on the cliff, there lived a Danite farmer and his wife. To this household went the Divine message—a pious, holy, prayerful household; we may be sure we should find they were afflicted in the afflictions of Israel. The entire story of the parents shows a pious and devoted pair, characterised also by simplicity and fear on the part of the man, and a fine spiritual shrewdness on the part of the woman, and in both by the desire to receive and obey Divine instructions. A rigid abstinence was to be the material conservatism of strength, training alike body and mind to be the vehicle of spiritual power, and compelling the inference that strong men are made by the education they receive, by their lessons in abstinence and self-denial. A strong man is characterised by two things—by the purpose of his life, and the strength he brings to bear upon it. Glance at the age of Israel in which Samson was born. There was Providence in the rise of Samson. God watches over the lives of states and the lives of men. Paxton Hood, *Christian World Pulpit*, vol. Verses Judges When asked His name, He is not afraid to give the one by which Christ is distinctly designated in the ninth chapter of Isaiah, "Secret" or "Wonderful,"—for the two words in the original are the same. At the sight of Him as He ascends, Manoah and his wife fall on their faces to the ground. In the twenty-second verse Manoah expressly asserts respecting Him, "We have seen God. In whatever garb Christ may visit us, it is still an advent; and the purpose of that advent is to strike off a chain, to give liberty, essential, true, eternal liberty, "deliverance to the captive, and the opening of the prison to them that are bound. Vaughan, *Fifty Sermons*, , p. *Sermons for the Christian Year: Sundays after Trinity, Part I.* Williams, *Characters of the Old Testament*, p. Verse Judges Consider the character of Samson. His character is unlike that of the other heroes of Hebrew story. His very name means "Sunlike. But his strictness in one direction was compensated for by laxity in another. His unrivalled bodily strength co-existed with abject moral weakness. When the Philistines shouted, the cords seemed to melt away before the bracing of those mighty sinews; but the chains of his own sin, with which he was tied and bound, he could not unloose. The story of Samson has been called "the seriocomic history of a Hebrew Hercules. The question has often been asked, Was the fall of Solomon final? Among the Fathers of the Church different replies have been given; but the heart of the Church has turned to the more favourable answer. May we not hold, with somewhat more assurance, the same hope for the giant judge? We may gather these lessons from the life of Samson: Our wills must be strengthened: Bishop Alexander, *Contemporary Pulpit*, vol. Notice first, that in Samson we have a man of surpassing physical strength. He was from first to last a huge, lone pugilist, capable of dealing tremendous blows: He recognised his own ability, and did earnestly what he knew he could do. Thus he served to remind them that their might and their hope as a nation lay in their fidelity to the consecration to which they had been chosen. He taught them that to be strong was to be faithful, and that with faithlessness came weakness and decay. Tipple, *Sunday Mornings at Norwood*, p. Verse 25 Judges If we inquire where the great strength of Samson lay, three answers exist; one in the Old Testament; one in the New Testament; another in the newest testament of all—the current life of our own day. The first response brings us face to face with God. Looking at Samson in the full blaze of all the lights that shine on human character in the making, what is the answer yielded to the demand, "Tell me where thy great strength lieth? Clifford, *Daily Strength for Daily Living*, p. We see from Samson what a priceless possession is the gift of an independent spirit in thinking and acting, such as the Judge in Israel displayed among his fellow-men. Searle, *The Cambridge Review*, Oct. The tradition and idea of Samson always associates him with strength, but it was rude, animal energy. Samson

belongs to the same age as Gideon, probably also to the same age which Homer has sung. This rude type of strength was sacramental and Divine. Rude as he was, and primeval as was his age, his strength was in the name of the Lord, which made heaven an earth. We speak of typical men, representative men. Is such language permissible as applied to Samson. Here the words of Hengstenberg may be quoted: His life is an actual prophecy of a more satisfactory condition of the people; one more closely corresponding to the ideal which was first to be imperfectly fulfilled under Samuel and David, and afterwards perfectly in Christ. Wilberforce, Sermons before the University of Oxford, , p Baring-Gould, Village Preaching for a Year, vol.

8: Judges 13 Commentary - The Sermon Bible Commentary

Bishop Quintard's Samson sermon with an introductory note by Arthur Howard Noll. By C. T. (Charles Todd) Quintard.

Quintard moved to Athens, Georgia, in to take up a medical practice, then moved to Memphis in to teach physiology and pathological anatomy at Memphis Medical College. Priesthood[edit] During this time, Quintard became friends with James Hervey Otey, the first bishop of the Episcopal Diocese of Tennessee, resulting in his decision to give up the medical profession for the priesthood. A gentleman of great talents, Quintard studied for holy orders in, was ordained in, and subsequently served as the rector of Calvary Church in Memphis and at the Church of the Advent in Nashville. An adherent of the Oxford Movement, Quintard described himself as a "high churchman" and a "ritualist", identifying with Anglicans who were reviving ritual practices associated, in the popular mind, with Roman Catholicism. To what degree Quintard was actually a Ritualist is a matter to debate. The leaders of the Oxford Movement, also called "Tractarians" for the ninety Tracts for the Times they published, rediscovered the Church of the Creed as more than an institution or an arm of civil power. Quintard and his generation were deeply moved by the writings of faithful and brilliant Christian intellectuals such as John Keble d. He accepted this invitation, despite his initial pro-Union stance, and also served as a regimental surgeon. John of Jerusalem, which he served as a chaplain for 25 years. The bishops and lay leaders of the national Episcopal Church confirmed his election the next month at the General Convention in Philadelphia. The entire service was one to be long remembered by all who witnessed it, and the occasion was one fraught with interest and importance in the history of the Church, as it marked the first step toward that reunion in the Church consequent upon the rapid march of events and the peace which now happily blesses our whole land. It is to be hoped that the occasion will strengthen that harmony which prevails in the convention, and be productive of beneficial results. He also led efforts to ensure the post-war survival of the fledgling University of the South at Sewanee, Tennessee. He traveled to northern U. Until it was the site of the grammar school, and from then until it was used by the Sewanee Military Academy. It is now a co-ed residence hall for the university. The Sewanee Review is the oldest continuously published literary journal in the U. At the beginning of, Quintard was presented with the first Episcopal cathedral in the South, [13] when the parish church of St. Mary in Memphis symbolically presented him with keys to the building. While the bishop retained his ecclesiastical seat in Memphis, he continued to live in Sewanee with his family. Mary for their educational and humanitarian missions. Concerned by the effects of industrialization on workers, he established a refuge for the poor in Memphis in, and in he advocated a plan to assist people lacking food, housing, and education. Quintard started missions for the laborers at foundries in South Pittsburg and in Chattanooga. Hoping that the Episcopal Church would also expand its evangelistic work among African Americans, he opposed plans to segregate the black congregations of the denomination, and he assisted in the founding of Hoffman Hall, a seminary for African Americans adjacent to Fisk University in Nashville. Quintard is honored with a feast day on the liturgical calendar of the Episcopal Church in the United States of America on February

9: Full text of "Bishop Quintard's Samson sermon"

*Bishop Jakes' commentary on Samson from The Bible Series Sundays at 8pm E/7C on The History Channel
www.enganchecubano.com*

Walt Disney World (Birnbauts Travel Guides) The rock stops here The encyclopedia of modern bodybuilding by arnold schwarzenegger 5 An Interrupted Reception: Novalis 76 Carbon compound chemistry Development economics michael p todaro Appendix A, The Birmingham scheme Nursing assessment and health promotion through the life span The avenging chance Anthony Berkeley New proposals to expand Iraqi oil for food Local Government Election Practices Approaches to Economic Development Canon of lens repair manual Seabury and the Anglican communion Roland Foster Financing Rural Electrification (Legislative Analysis) Fuji finepix s2950 user manual Glass bead-making from the Middle Ages to the early 19th century Epitome and analysis of Savignys treatise on obligations in Roman law The early marriages of Strafford County, New Hampshire, 1630-1860 The Queens coronation birthday parade The City, entrepreneurship, and insurance Clive Trebilcock Peter Nortons guide to Visual Basic 4 for Windows 95 Calcium signalling in the nervous system The cube book annie gottlieb Philosophy, politics, and economics of information Madden 18 manual xbox one Banqueting and festivities Polyolefin blends Hawaii state constitution Physical Signs in Cardiology 1 Passed part-one exam (or equivalent) Making Inclusion Work for Children with Dyspraxia The Official Ford Mustang 5.0: Technical Reference Performance Handbook Science fiction toys models, v. 1 Lifan 200cc service manual Institute for propaganda analysis The emerging American church Music Bill C. Malone Caution : hormones ahead. You are who you are: beauty and self acceptance